

decent men at

Mr. Hill tells that he "found the 'Yard' as pleasant a place to stroll in as the garden of St. John's and the walks of Magdalen. One thing which was wanting, there was not a single bench or seat, and the walls were of two colors, green was the grass, and how fresh, overshadowed though it was by trees. There is no quadrangle in Oxford more delightful on a hot summer's day. Harvard surely is a college that a man can stroll in. The author adds that the old English colleges have a wall of two colors, green and white. Mr. Hill recalls to his mind not so much Oxford as the courts of the Temple. His first impressions of the Harvard undergraduates are thus recorded: "They are shorter and slighter than the English students, and more of them are under two, I think, unless the hot climate makes them look older. I do not see so many gross, stupid faces, but, on the other hand, I have not as yet noticed any of those fresh-colored, innocent faces which are so attractive at Oxford." On these remarks the author comments, "I wonder whether they were older than the English undergraduates. Near the end of his sojourn in Cambridge he notes with surprise: 'How few are the signs here of university life compared with those of the English colleges.' The reason, in the presence of the students is much more conspicuous. No one can walk about its streets and roads without noticing the large number of young men often moving in a long stream, young men, moreover, who, as their appearance indicates, are not yet twenty. Their features show, are not in business." On reflection Mr. Hill perceives that it is the separation of colleges at Oxford which distributes their life over the city, so that undergraduates and graduates are continually passing along the streets from college college, from hall hall to the university buildings. In the American Cambridge, on the other hand, the college buildings, which are numerous, are mostly in one enclosure, the Yard. Those which are not there are comparatively few, and the students, therefore, in going to and from lectures or recitations, do not cross the town. Even in the Yard, however, Mr. Hill could discover little of the undergraduate in the dress, general appearance, or gait at any time. The only remarks upon this point are curious, and, viewed in connection with other observations, indicate that the author's field of study must have lain chiefly in what used to be the domain of the "old boys." "The interesting question of the undergraduates: 'An Oxford man lets the world know that he is an Oxford man. His self-satisfaction gives an assurance, sometimes even a kind of swagger to his whole behavior. He walks along the High street as if it were his own, and he is not conscious of himself. His apparel, too, oft proclaims the man. There is nothing of this here. The Harvard undergraduate talks of himself and his comrades as boys (this is a mistake; we never heard the Harvard men call themselves boys); he was not so educated to swagger. Probably it takes twenty years at a great English public school to acquire the true manner. Like the art of beating the French at Waterloo, it is best learned on the playing fields of Eton. His dress, moreover, is not so good as the English; for the most part, it is of a dark cloth. The ordinary Harvard man might have stepped out of a city office or a normal school for teachers." This comparison of the average Harvard man to the type of the normal school teacher, held up to scorn by Dickens, is a little curious. It could be an impertinence, but for the fact already mentioned that the author's opportunities of meeting Harvard undergraduates were, evidently, not all that could be wished. Among other things, the author says, "I was once in a statement made on page 173, where he was speaking of the Harvard dormitories, says that 'the use of the bath in the bedchamber is, as I was informed, not common.' It is not likely that Harvard has degenerated in respect of cleanliness during the last twenty years, and we do not hesitate to say that, thirty-two years ago, no man would have been deemed eligible to the H. P. C. to whose bedchamber a hat-shaped tub was not an adjunct as inseparable as the bed itself." We are glad to see that the same opinion, the practice of the natural tubbing was more common among

When Mr. Hill discusses the Harvard curriculum and the aims and methods of study among the undergraduates, we find him both interesting and accurate: here he relies mainly upon the writings of President Eliot and Prof. Goodwin. He agrees with them in thinking that the American student is far better prepared on the part of applicants for admission, and, secondly, a rigorous separation of the sheep from the goats, i. e., of the class men from the pass men, throughout the college course. He cites Prof. Goodwin's authority for saying that the students who enter our universities know no more to college at the age of nineteen with no more knowledge than an English, German, French, or Swiss boy has at seventeen, and, what is more discreditable still, know no more than our own New England boy who has attended an academy for two years. According to Prof. Goodwin, the real waste of life is effected chiefly in schools of the lower grades, "where the skill sometimes shown in spreading the elements of learning this would have been better put to other paths." Boys coming to Eastern Academies are older than those sent off for college; and, at the age, sixteen or seventeen, when they enter the academy, they are required merely to have some knowledge of common school arithmetic, writing, and English grammar. This is the best which one of the oldest and most ambitious New England academies can now demand from boys of sixteen or seventeen, though it is hardly as much as it could once have demanded and as much as it should demand of its proteges. Some two years ago English as to the cause of the backwardness of American boys in respect of classical education were instituted by a committee of which President Eliot was Chairman. The outcome of their investigation was that "in the United States the average age of the boy when he enters a Latin school is about fifteen years, and probably above that age rather than below it. In England and on the Continent the study is seldom begun so late as the age of fifteen; in many cases it is begun at the age of twelve and eleven; in other words, between four or six years earlier than with us." The general backwardness of American boys is attributed chiefly enough to the bad system of teaching which is imposed on the teachers and which in turn often compel a good teacher to waste nearly as much time as a poor one. By these standing rules the quick and eager boy is sacrificed to the dull and sluggish, the hard worker to the shirker, the classical scholar to the dilettante. It is well known that the average time for a year only is about six months of work as any bright boy or girl can do in three months, while there is no regular provision by which those who can do it in less time shall, as a matter of course, go on to their work. The time is wasted and the result is a needless, added to the extraordinary delay in respect

V.

In a chapter on caps and gowns the author notes some ridiculous mistakes made by Harvard men in using those articles of apparel, even when they apply themselves to the production of such English usages. Nothing, in truth, is more grotesque than the Harvard custom of wearing the tall silk hat with the gown, but Mr. Hill is himself in error when he imagines that the tall silk hat is not worn in Boston and New York by precisely the same class of men who would wear it in England. "The tall silk hat," he mistakenly says, "has much seen in New England. In the streets of Boston I doubt whether it is worn by one man in a hundred. It is not there, as it is in the city of London, in the Temple, and in Lincoln's Inn, the very edge of commercial and professional respectability. Neither is it seen on the broad avenue to the great city of London, where the houses of the fashionable world. On Sunday, however, I am told, before and after church, it

II.

The author's sketch of Canning, viewed as a whole, is one of the most interesting things in this volume. She notes that his bearing in society was "a display of fine, but not of vulgar, advancement," and quotes the comment of another writer that "Pitt, cold, austere, and proud, disarmed the sense of rivalry. Canning, on the contrary, gay, easy, and elegant, the very life of society, provoked animadversion. The aristocracy of those times was apt to believe it ought to have a monopoly of these gifts, and to resent the display of them in others as a species of impertinence." Canning, it is not to be seen or contemptuously ignored. It is Mrs. Lattimer also recalls the fact that Canning's resignation of his place in Lord Liverpool's Cabinet, at the time of Queen Caroline's trial, caused George IV. to bear him for a long time a personal grudge. Nevertheless, when the death of Lord Castlereagh brought about a change in the Ministry, the Duke of Wellington proposed Canning to his Majesty as Minister for Foreign Affairs. A curious conversation is then said to have taken place. "Good heavens, Arthur," said the King, "you don't mean to propose that fellow to me as Secretary for Foreign Affairs? It is impossible. I said on my word of honor as a gentleman he would not do so, and I insist on it. Do you hear, Arthur? On my word of honor as a gentleman! I am sure you will agree with me. I can't do what I said on my word of honor I would not do." "Pardon me, sir. I don't agree with you at all. Your Majesty is not a gentleman." The King started. "Your Majesty, I say," continued the imperturbable soldier, "is not a gentleman, but the sovereign of England, with duties to your people far above any to yourself, and these duties make it

Of Henry Bromhau the fact is recalled that she was a grave, and little boy, whose chief pleasure at play was to act scenes in law courts and be an imaginary Lord Chancellor. From the mother's side, the inheritance of the Socratic method of asking questions. He would put anybody who had information that he wanted through a keen cross-examination. At sixteen he wrote a paper on the refraction of light, and at the age of nineteen he read at the Royal Society. The mother omitted the passages of the "Traveller," the truth being that these contained the germ idea of photography. During his college life Bromhau was a leader at high jinks, and at the age of nineteen the ex-Chancellor used to play the part of a jester, and was a wonderful deviltry. One of his maxims as a lawyer was to consider no cause beneath his notice. He lived up to this maxim, for, when the trial of Queen Caroline was at its height, Bromhau, then a student, rushed down for a day or two to York to defend the rights of the queen whose husband had pulled down a pigsty rented by her at sixpence a year.

In the pages devoted to Cobbett there are many attractive excerpts from his autobiographical reminiscences. We have space but for a few of the most interesting, and of those whom he married and cherished with love and affection for forty-two years. It seems that when he first saw her she was 13 years old, the daughter of a sergeant-major in an artillery regiment, and at the time was a sergeant-major in a regiment of foot. He also lived in the same room with her in company with others, and I made up my mind that she was the very girl for me. That I thought her beautiful is certain, for that I always said should be the motto of my life. I never saw her again until what I deemed marks of that sobriety and conduct of which I have said so much, and which has been by far the greatest blessing of my life. It was now dead of winter (the scene

Hebrews, but not sacrificed, and from Deuteronomy xii, 16, the conclusion is drawn that this was an ancient rule. Among the Arabs, in like manner, a gazelle was regarded as a sacred animal, and a substitute for a sheep. As regards birds, the Levitical law admits pigeons and turtle doves, but only as holocausts, and in certain purification ceremonies. Prof. Smith thinks that the fact that the dove was not used by the Hebrews in their sacrificial relation to God is a substitute, can hardly be in its origin independent of the sacramental character ascribed to this bird in the religions of the heathen Semites. The Syrians would not eat doves, and among them there was very much made a man unclean for a day if he ate a dove. The Syrians, the Phoenicians and Philistines, and on this supposition was based the common Jewish accusation against the Samaritans, that they were worshippers of the dove. Sacred doves that were not very much made a man unclean for a day if he ate a dove, are found even at Mecca. In legal times the dove was not sacrificed to the bird to the Hebrew, but it is noted as somewhat remarkable that we never read of it in the Old Testament as an article of diet, though it is now one of the commonest table birds all over the East. The dove is mentioned in the Carthaginian sacrificial list; what it was for is, indeed, very obscure; but it would appear that they might be used either for ordinary sacrifices or for special purposes, placular and oracular. That the goat was sacrificed to the Tyrian gods is a fact, and that the fish were eaten by the Israelites, but not sacrificed, and that heathen neighbors, on the contrary, fish, or, at least, certain kinds of fish, were forbidden food, and were sacrificed only in certain cases. Particular species of fish were used in the Carthaginian sacrifices, and to all the Syrians, her worshippers, who believed, as totem peoples do, that if they ate the sacred flesh of a sprat or anchovy, for instance, they would be visited by ulcers. Mameas, as he is called by the present day, avers that fish were daily cooked and presented to the goddess, and, besides, being afterward consumed by the priest; and Assyrian cylinders display the fish laid on the altar or presented before it, while, in one example a figure which stands by in an attitude of prayer, is shown to have been sacrificed rather, in a gigantic fish skin. The meaning of this disguise is well known from many diverse rituals; it implies that the worshipper presents himself as a fish, i.e., as a being kindred to his sacrifice, and doubtless also to the deity to which it was offered. The fish appears as an abominable sacrifice in Isaiah, and as an "abomination" in the Levitical law. The last word is applied in the Levitical law to creeping vermin generally, a term which included the mouse and other such small quadrupeds as we also call vermin. The fish and the mouse were unclean in an intense degree, and had to be removed to communicate uncleanness to whatever they touched. So strict a taboo is hardly to be explained, except by supposing that they had supernatural and demonic qualities. The fish was a sacred animal, we find them as objects of sacrifices to the gods. Prof. Smith has been unable to discover on what authority Maimonides says that the Semitic Harranians sacrificed field mice. According to Al-Nadim, the same Harranians sacrificed to the gods a mouse, a fish, and a Syrian ass. That this ceremony was ancient is evident from the fact that it appears also in Cyprus in connection with the Semitic Aphrodite and Adonis. In the ordinary worship of Aphrodite, swine were not admitted, but in Cyprus wild swine were sacrificed to the goddess. The ass sacrifice is alluded to in the Book of Isaiah in connection with heathen abomination, with which the prophet associates the sacrifice of two other unclean animals, the dog and the mouse. According to a modern Syrian superstition, a demonic swine was sacrificed to the goddess in the shape of a maiden. We know from Lucian that the swine was esteemed sacrosanct by the Syrians; and that it was especially sacred to Aphrodite or Astarte, as affirmed by Antiphanes, as quoted in Aristotle. The sacrifice of a dog is mentioned in the Book of Isaiah, and it is also to be alluded to as a Punic rite in Justin, who is quoted that Darius sent a message to the Carthaginians not to sacrifice human victims, or to can-

[illegible]

A Sensational Call to the Church from the

ROME, Nov. 12.—This speech was delivered at the last scientific congress at Brussels by the

[illegible]